Critique of Political Economy –

By Shomit Sirohi

Introduction

Semitic life is about in fact the

community being abstract and very financial speculative but also concrete like a real community – that is Jewish and Islamic – in a sense a Christian class – which though also means in fact that

the class has to commune and share things and development should support the abstract and concrete but also perhaps all its expressions – like the development of Jewish sharing. And that is a full

synthesis – its whole spiritual life as Christianity argues for – forms of even Church life, or Mosque life.

Noticing the Jewish culture then is to notice its cultural

aspects – how they wear clothing of a formal type, intellectual educated conversations, and perhaps spiritual life in a certain type of bus life – all these peculiarities is

what is called collected into a social structure or culture. All of this is Jewish culture.

Overall development therefore – in the educated direction – which then is about the

education of being educated in Marxism.

The synthesis of abstract and concrete as “Jerusalem – how does the abstract and concrete unite? By an expression of its

abstract form, but also its concrete form – when in fact it is sculptural the whole as complex whole.”

“Yeah, I do the walk of life.” – Christian examples.

I. Moishe Postone – on the Abstract and Concrete of Capital

In fact then a correct analysis in Judaism is abstraction, or

abstract and concrete as formed into then abstract time and concrete time based on abstract labour and concrete labour but also socially necessary labour time. Here the word necessary is

to be kept in mind.

II. My Additions to this Study

In fact then the critique of political economy should add to this –

I. Althusser’s complex whole as essential cross-section of a whole and its many temporalities, from peasant labour to city office labour.

II. Complex whole with Heidegger’s Being and Time added as a certain Historical Quality of in fact following say an advertisement which is

pristine – this means in fact Being-in-the-world added to this process as temporality.

The process therefore meaning Abstract and concrete with

temporality of Hebrew spiritual life forms including a reading bus, the series and a queue as an example of this.

III. Finally the Style of

Critique in this process

“I do understand mixed economics, and even advanced mixed economics, and perhaps exchange dynamics and use-value checking it to historical

qualities – and even public and private worlds in this process of World Bank led development or financial transactions – this monetarism which then is institutional forms – but I mean this

is in fact a process of abstract time, to be scientific and this then also leads to forms of temporality and so in fact expresses science more – the pure world of objective phenomenology –

which in theory means follow a spiritual Jewish sharing in social structure as well – I mean therefore overall developments, education, healthcare, schooling, people, university life,

perhaps feminism, sex and conversation, literary culture – all of this then is a critique of political economy between abstraction and concretion and its forms which is superstructural

developments of the economic capital – I mean cultural capital or such processes – In fact I mean also finally culture – that there is in the whole process a complex process – that one finds

Jewish life integrated in fact to cultural life and this is always my point – cultural developments which then answer the problem of Jewishness.”

IV. So Imagine a Lecture on this Topic

“Perhaps world criticism also means that there is scientific processes in the way capital works – but therefore it involves also

human sharing and profound Jewish sharing, so two points – the efficient capitalist process and abstract time, but also the social structural side which is Hebrew temporalities – something like

culture as a third point –

I. Abstraction, abstract and concrete time with a unique dynamic
II. How this means temporalities as well

III. So Social Structure, Culture, and Education – the Jewish sharing of a Hebrewaisne.

I mean then in fact overall development – not just the process of

finance, capital and World Bank, IMF led development – also some Jewish spiritual life in it.

So to notice this at work in Sirohi's discourse see the abstract time leading to

complex whole temporalities which though is quiescent as spiritual life – Hebrew watch fully explored – integration as a point, even for black power.